/43 cont'd/

291 Women's dress: On the upper part of the body the women wear a collarless, knee-length dress, which fastens down the front. It has only one button but is tied by a belt around the waist so that the breast is covered. On the lower part of the body they wear a short petticoat. Since it is covered by a long dress only a small part of the petticoat is left outside. Miao women wear no trousers underneath. The petticoat is neatly printed with triangular designs done by the wax-dyeing method. The head is wrapped in a pointed ker-
293 chief, which keeps the woman's face partly covered. It seems that the Miao woman does not wish to show her whole face to a stranger. The kerchief is embroidered with different designs. Young girls love to wear their round caps when they dress up. These caps are made of cloth of red, yellow, blue, and other colors sewed together and embroidered on top. They are beautiful to see. Married women do
304 not wear them. Shoes are not regularly worn by women. Their legs
301 are bound with strips of cloth in the same way soldiers wrap their legs. They also wear earrings and bracelets but no necklaces.

291 /44/ Due to long, uninterrupted contact with the Chinese, there
171 are many Miao men who wear Chinese clothes, particularly the young men. They wear wool caps, short shirts which fasten down the front, long pants, and rubber-soled shoes, which make them look exactly like the Chinese.

3. Dwellings

342 The Miao house is made of bamboo walls plastered with mud and roofed with thatch. The house is rectangular in shape with the door at the front. The overhang of the eaves facing the front is very wide and forms a corridor or lounge. Inside the house is divided by earthen walls into three parts. The two small rooms to the left and right serve as bedrooms and the central one as a living room. The kitchen stove, made of stone, is set up in the latter. The bed is
352 made of strips of bamboo, which are supported by long wooden benches. Bamboo mats are used as a mattress. Mosquito netting is also occasionally used. It is really surprising to see mosquito nets there, because even among the Chinese of Hainan, mosquito nets are only rarely seen.

/92 cont./

000 175 291 301 302 [515] 531 [554] [304] [481] [292] [304] [531] [554] [531] [481]

was very different from that today. The section on dress in Vol. 11 of the T'ing Chih says: "Among the Miao formerly only the village headman shaved his head, the rest piled their hair into hair knots and wrapped their heads in cloth. They removed facial hair like the women. They wore short garments and went barefooted, and tied red cloth around their loins over green-blue cloth gowns. The borders of the top garment and the cuffs of the trousers sometimes were embroidered with colorful designs. The wealthy restrained their hair with netting, fastened by four or five silver hairpins as long as daggers, flat at the top and round at the bottom. Their two ears were pierced by silver rings as large as bowls, their necks encircled by silver rings, and their wrists bore silver bracelets. Their legs were wrapped with green cloth. Their feet, like those of animals, could scale trees as fast as monkeys. In climbing dangerous places and going through bamboo groves they could go like race horses. In rain, they wore sandals. The women wore silver hairpins, neck rings, bracelets, and bound their legs, altogether just like the men, but their two ears were pierced with three or four rings. Their clothes were longer than the men's, with low collars slanting down, decorated with tin strips and red wool or embroidered with plant designs. The rich wore a large silver comb in the hair, with the hair knot closely circled with silver chains and wrapped in a green embroidered turban. They wore no belt at the waist and no undergarments. They wore embroidered skirts that had blue and red lines, and there were also those with tin bells tacked on and flowers embroidered on not less than two or three strips, as distinguished from the men. The unmarried women parted their hair in the middle and plaited a braid which hung behind, decorated with shells, tin bells, and pearls. Winter or summer they wore unlined garments, and even in very cold weather they only wore two or three layers. In the wind and snow they walked hunching their backs." This description agrees with the pictures drawn in the Huang Ch'ing Tzu Kung T'u of Hung Miao men and women of such places as Yung-sui and Kan-chou (Illus. 55, 56).

/235 cont./

524

(1) Firing Mud Guns

A number of children gather together, each getting soft mud from a field and molding it into the shape of a bowl or basin, with a hole or several holes at the top. After they are finished, each child picks his up and smashes it on the ground, producing a resounding noise like the report of a gun (Illus. 117). When a mud gun falls on the ground and breaks without popping, then its owner is counted as losing and is eliminated from the contest, and helps the winner to make more guns. There are several kinds of mud guns, as in Illus. 118.

(2) Making Mud Coins

A quantity of clean clay earth is used. Water is added and molded into a small lump. Two large copper coins of the K'ang-hsi or Ch'ien-lung reign periods are used to press the earth to make a number of "coins." A thin stick is used to thread through the holes of the coins. These are rolled over a few times on the ground. Afterwards they are separated one from the other and dried in the sun. They are used in place of money to pay off losses in games. Each copper coin is worth 50 clay coins.

(3) Tattooing the Wrist

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Boys and girls about 12 or 13 years old, when having nothing else to do, often collect in groups of three to five in one place to amuse themselves by tattooing designs on each other's wrists. The method is as follows: First a long piece of hemp string is tied around the wrist, exposing the part to be tattooed, above which is tied another piece of string. At these two places the blood is stopped by being bound with the hemp string. Then the exposed part is hit with a piece of wood or bamboo until the skin becomes red, then purple. Then the desired design is lightly tattooed on it, causing the skin to bleed. Then color

/235 cont./
857 is smeared on it. After a number of days it is washed away,
304 revealing the tattooed design, the color of which remains permanently.

517 The adult amusements of the Miao, such as shaking the
526 dragon lantern, shaking the lion, boxing, and tilting are the
[177] same as those of the Chinese /Illus. 117-20, pp. 236-38/,
[411] /239/ and probably were introduced by the latter. But one kind of their tilting, in which a weapon called tz'u-ch'a /"stabbing prong"/ (Illus. 119), is used, is not often seen. According to Miao legend, this is a weapon for stabbing tigers.

(4) Swings

526 Among the Miao there is a swing game, which is quite
[527] interesting. On farm holidays when there are fairs or during the New Year festival, they put up frameworks for swings on a vacant lot. Each framework supports two swings, and every swing has four compartments, each fastened with ropes and a board. Each swing seats four men or women, going around
[533] with the wheel (Illus. 120). Men and women sing back and forth as they swing along (see chapter, "Folk Songs" /not
539 translated/). The following song is about the origin of the
773 swing:
526

Songs and singing are as old as time,
Found in all books everywhere.
A son of a unicorn was born in the
Sung dynasty.
The young man with a clever mind sought
a mate.

He searched for a beauty but was
ashamed of his own ugliness.
He loved beauty but beauty was
hard to meet.
He asked someone for a plan.
And was told to make a swing for people
to enjoy.

[text continues on p 356]

[155 cont.]

Opposite the shoulder, the top of the sleeve has first a circular red band, three or four centimeters in width, followed by a wider green band, decorated with embroidery (varied rosettes and white lines).

The border of the jacket is furnished with narrow embroidered bands.

The skirt is long. It goes down to the ankles. The central section, at the height of the thighs, bears several horizontal bands (blues, reds, whites, and yellows) likewise decorated with embroidery. The apron, of dark blue, covers the front of the skirt.

The belt is very simple, often of red or green color, merely knotted about the waist, with two little ends which cross over and hang down in front.

The headdress of the "Moung-Cha-Méo" women has no turban. The hair is rolled in back of the head in a little chignon fastened by a wooden comb.

[156] The "Méo" women wear about the same jewelry as the women of the other groups. Some of their jewelry is very characteristic, however. Thus, the "Peu-Méo" women, in addition to the rings and necklaces of the usual model, wear earrings of a special shape: A silver ring, hung from the lobe of the ear by a hook, holds five or six fine silver chains hanging down to the shoulder, each one carrying small silver plaques on which ornamental embossed designs are represented.

The earrings of the "Hoa-Méo" are yet more characteristic (photos 346, and 37, Plate 36). They are formed of two long silver branches in the shape of interrogation points. One end is fastened in the turban at the back of the head. The other end, furnished with a terminal button, passes through the earlobe (photo 346) or is attached to the lobe by means of a hook or a ring (photo 37). Sometimes the "Hoa-Méo" women wear earrings which hang down on the breast, which must be a veritable torment for the lobes, pulled about by so heavy a weight (photo 107, Plate 39).

In the description of the costumes, we have spoken only of the working turbans and those used at great ceremonies. There still are turbans intermediate between these two categories, of which

AKha A04
Miao AE5

/71 cont./

3. The Refractory Age

AM 865 157

The refractory age of the children among both the Akha and the Meau is very pronounced in both sexes at the age of from three to five. The defiant child, screaming, will strike out at adults and try to beat them or throw himself down on the ground, howling and kicking. The adults of both peoples do not pay much attention to these tantrums. Sometimes they speak to the children, but kindly, and try to divert them by giving them something to eat or the like. Such an attitude presumes, however, that the child's behavior is not a reaction to orders he has been given. If such is the case, the children are punished and, I was told, also beaten and forced to carry out the order in spite of their resistance. The parents, however, never complain about such outbursts of defiance on the part of the children and accept them as something to be taken for granted. In answer to my question as to whether the behavior of the child did not seem serious to them, the Meau told me: "This happens only with small children."

/72/

4. Puberty

AM 881 [884]

Neither among the Meau nor among the Akha does the beginning of puberty mean the slightest outward change in the normal life. Neither people has any ceremonial initiation in connection with it or an accompanying celebration of adulthood, since the latter, among them, does not coincide with the beginning of puberty (cf. the chapter, "Social Organization," section on "Organization of the Family"). Similarly, tattooing, masking, or circumcision in any form does not occur. Only the attainment of the age when one is capable of bearing arms plays a role (see the chapter, "Army and War").

AM [304]

AM [145]

Depending on the nutritional level of the family, boys reach puberty at the age of fourteen to sixteen, girls somewhat earlier; in general this time point for both is considerably later than, for instance, for European Mediterranoid children. The behavior of the young people of the two tribes differs, however, as soon as they reach puberty.

/324 cont./

291 the women and the size and shape of the collar vary according
[184] to age and social position. He further maintains that some-
[554] times, too, the clothing of the men is decorated with em-
[531] broidery and colorful lacing, like that of the women. /Figs. 209-210 appear here./

302 Tattooing, like body painting, is unknown among the Meau.
[304] The headdress of the girls and women among the Meau is completely uniform. The long straight hair is combed upward in the back and twisted into a knot above the forehead (Ill. 87).[2] Since it is regarded as especially beautiful to have as large a hair knot as possible false hair is often twisted into the knot (Ill. 59).[3] Young girls like to wear a wooden comb stuck
[301] in the hair knot (Fig. 209). To comb the hair, women as well
[412] as men use combs with an edge and central piece of wood and teeth of finely split little sheets of bamboo.

I could nowhere find among the Meau visited by me the women's custom of shaving the head as Lajonquière (3) describes

3. II, p. 309.

[756] it. A single exception was the female shaman of a village. This woman wore her hair completely shaved under her turban.

[177] /325/ The headdress of the men is uniform everywhere. In Chinese fashion, they wear their heads shaved for a round spot about six centimeters in size at the back of the head (Ill. 80).[1] The remaining hair is long and is either braided into a tight queue, tied up in a knot, or worn loose (Ills. 52 and 54).[4]

301 Compared with the other Chinese mountain tribes, such
[171] as the Akha, Lahu, Lisu, etc., the Meau wear few ornaments. Nevertheless, the solid silver rings, which are worn around the neck, arms, fingers, and feet, stand out in rich contrast from the dark-blue fabric of their clothing and the colorful embroideries. Quite generally, open, solid silver hoops are worn around the neck (Figs. 211 and 212), which vary in size, weight, and execution, depending on whether they are intended for children, women, or men. Sometimes several neck hoops

[1 [see cat 116, p 620 - ANALYST]
[2 [" " " p 448 - "]
[3 [" " " p 595 - "]
[4 [see cat 116, pp 365-366 - ANALYST]

39: Bernatzik--458 E-5 (1936-1937) 1947 AO1 Thailand
Akha A04
Miao AE5

/Caption for Figs. 239-253 cont./

A
301 Fig. 251. Small ornamental pendant of bone, 1/5 nat. size.
531 Figs. 252-253. Rounded, hollow arm-hoop of silver, about
[321] 1/2 nat. size.

Chapter 16

Mutilations of the Body

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M
304 Neither the Meau nor the Akha are familiar with deformations of the skull or the teeth, or any kind of circumcision at all. Just as little is any amputation of body parts undertaken. [685] The only exception to this is the amputation of the third, [681] fourth, and fifth fingers of one hand as punishment for recidivous thieves, as well as half of the left ear, to which the Meau condemn certain wrongdoers (see the chapter, "Law and the Administration of Justice," the section, "Criminal Law"). This, therefore, has nothing to do with a general or sacral custom of the people.

On the other hand, it is customary among the Meau, as the single custom of this kind, to pierce the ear lobes of the girls, but not of the boys, at the age of nine to eleven. One of the parents tends to this early in the morning with the help of an iron needle. A thread is then strung through the hole so that it will not grow shut again. As soon as the small wound has healed, one first sticks a small piece of wood, later silver rings, into it and widens it to a diameter of one-half to one whole centimeter (Ill. 57).[1] The natives give as the sole reason for this custom that by means of it the hole is to be produced for the wearing of earrings.

Among the Akha, too, a similar custom prevails.

[1] [See cat 116, p368- ANALYST]

/V cont./

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[144]

Though the Mongolian fold is not pronounced, the Mongoloid affiliation is incontestable. The scantily developed beard hair is clearly visible here where no artificial interference has decreased it.

Ill. 56. Side view of the man in Ill. 55. The veins stand out clearly under the thin yellow skin (No. 2 on the skin-color table). The ear lobe is better developed than among the other types. Moreover, the blue-black hair is finer and less shiny (cf. Ill. 54).

Ill. 57. Chief wife of the chief of Nam Fa, about 35 years old. The faces of the women are generally wider and the zygomatic arches project more than among the men. The skin of the face is still lighter. The lower part of the auricle is pierced, and the heavy silver ear-pendant has enlarged it into a large lobe.

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[301]

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Ills. 58-61. Clothing and ornaments.

Ills. 58. The women's costume consists of a turban, a dark-blue jacket with a sailor collar, a wide, batiked, pleated skirt, a long, narrow, dark-blue apron with wide bands, and white, wound leggings which, in the working costume, are replaced by plain dark-blue rags of cloth. Silver ornaments adorn ears, neck, wrists, and fingers.

[301]

/VI/

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Ill. 59. The thick, blue-black, shiny hair is twisted and tied in a knot above the forehead (cf. Ill. 87). It serves as a support for the huge turban (cf. Ill. 60). If the fullness of the natural hair is insufficient for achieving the desired bulk of the hair knot, false strands of hair are put in.

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Ill. 60. The huge turban of the women, depending on the wealth of the owner and the occasion on which it is worn, consists of two to six cloths. The ear and neck ornaments are of solid silver and are made by the Meau smiths themselves. (Cf. Ill. 82.)

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